

# Signs of the Times

OF THE HOLY BIBLE  
WORLD EVENTS IN THE LIGHT OF PROPHECY

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## DID JESUS CHRIST Ever Live?

GENTRY G. LOWRY,  
Ranchi, India.

*We may be sure that Christ not only once lived upon this earth, but that ever since that resurrection morning nineteen hundred years ago He has been living on high as our Advocate before the Father. Of Himself He declares: "I am the first and the last, and the Living One; and I was dead, and behold, I am alive for evermore." Rev. 1: 17, 18, R.V.*

AS the gospel of Jesus Christ finds its way into the various countries of the world, the questions often arise, Who is Christ? Did such an individual ever exist? There are men—learned men, according to worldly standards of wisdom—who are ready to undertake to prove that such a person as Jesus Christ never existed; that the whole story that is carried into the remotest corners of the earth by the Christian people is a myth and nothing else; that those who call themselves Christians, the followers of Christ, are deceived, and spend their time and money in deceiving others. They put forth tremendous efforts to prove that the whole story, as we have it in the Gospels, is only the ravings of a company of maniacs, not worthy of the faith or confidence of sensible and intelligent men.

Their object, of course, in trying to discredit the life and works of Christ is to upset the belief of the people in Christianity.

There would be no more effectual method of breaking up the work of Christ and of the Christian church in the world today than to prove that the story of His birth, life, death, and resurrection is only a fairy tale. And so, from generation to generation there have been men who, having their own reasons for not believing in Christ, undertake to show that the whole story is a hoax.

### OBJECTIONS USUALLY RAISED

ONE of the chief proofs that they usually bring forth to make it appear that there is nothing to the story of Christ's life, death, and resurrec-



tion, is that His name does not appear in any of the current histories of that time. They say that other great men who lived and died in that time are mentioned in the histories of those days. Such men as Demosthenes, Plato, and Socrates, who lived before the time of Christ, and Nero and the Caesars who lived after Christ, are mentioned. Then why does not Christ, who claimed to be such a great teacher, if ever such a man lived, find at least some place in the histories of those times? The fact that they do not read a detailed story of the life of Jesus Christ alongside of other great men of the day is sufficient proof to them that Christ never existed.

In bringing forward such evidence as this to prove that a Man called Jesus Christ, a religious teacher, never existed, people seem to forget that as a rule only men who held some public office or were connected in some way with the government or public life of the times were mentioned in the histories of those days. In the first place, the people did not have the facilities in those times for writing and printing records of public men and affairs that we have today. Also they did not take the same interest in religious leaders as we do now. This is an added reason why only those who, according to the way men valued things in those times, were accounted public-spirited men were worthy of mention in historical records.

#### AN ILLUSTRATION

As an illustration of this point, take the historian Thucydides, who is supposed to have been the very best Greek historian, and who died about four hundred years before Christ was born. He was a very careful historian, and took the utmost trouble to ascertain his facts before writing them in his history of Greece. What was the purpose he had in view in writing his history? It was to give the history of the deeds of the various states of Greece—just that and no more—during a certain limited time of his own career. Consequently he tells us no more of the individual citizens than is required by his history. There were undoubtedly great men in his time whose names he did not mention. He mentions only those who were generals in the army, politicians, or public men of some sort or other. He does not mention any men who did not hold some kind of public office. Consequently, although during the time of his history Socrates was living in Athens, the very town in which this historian lived, and he must have been well acquainted with him, he did not mention his name even once—because all this time Socrates was a private citi-

zen and took no part in public affairs.

Later on, when Socrates was given some position in the government, his name was mentioned in current history—not as a great philosopher, or as a martyr, as one would naturally expect, but simply in connection with some little part he had to play in connection with the public life of that time.

Because other men who lived in those days and contributed their part in the affairs of Grecian life, such as poets, dramatists, orators, and philanthropic men, were not mentioned in their histories, are we to conclude that such men did not exist? Certainly not. But we do conclude that such men in those days did not particularly interest those who were writing the history of the times.

#### NOT CONCLUSIVE

So, simply because we do not find the name of Christ in the histories of His times does not in any way prove that He never existed. And, furthermore, we should not be too hasty in

making the statement that His life, death, and resurrection, as well as His teachings, are not mentioned in histories of the time. For there were four historians, some of whom were personally acquainted with Jesus, who have given us details of His activities while in this world. They tell of His miraculous birth, of His childhood, of His work as a teacher and healer, of His trial, of His death on the cross, of His resurrection after three days, and, finally, of His ascension to heaven. These men's writings have been collected, and form a part of what we now call the New Testament.

But, says one, these men were not recognised authorities or historians. They were His followers, and therefore may have been misled, or they may have purposely endeavoured to mislead us. It is true that they were not recognised historians, and it is also a fact that they were His associates and disciples. But it hardly seems reasonable to think that these men could have completely deceived the world on this point even if they had so desired.

#### TWO QUESTIONS ASKED

ANYONE who would accuse them of deliberately writing up a false story about the matter would be asked two questions. First, *how* could they have done such a thing? for all that they wrote was within seventy-five years of His death, and there must have been many people living in Palestine who could easily have exposed their fraud and dishonesty; and most of them would have been only too glad to do so. Second, what possible object could they have had in trying to deceive the public by telling such an unheard-of story as that of the life and death and resurrection of Christ? What could they have hoped to gain by doing such a thing? Why would they insist on telling the story over the then-known world when it meant ostracism from their homes, persecution, and in many cases, death? These questions are not easy to answer when one thinks of what the early believers had to pass through as a result of their teaching the things they did.

#### OUTSIDE EVIDENCE

As to their being deceived themselves, one would think that it might possibly be that one or two might have been deceived; but one could hardly conceive of all twelve of His apostles being taken in by the deception. Moreover, one of the writers tells us that about five hundred men and women saw Him after His resurrection. It hardly seems likely that such a report would have been circulated if Christ never existed at all.



#### In Love Preferring One Another

*Give me a heart that feels no  
jealous pang,  
That covets not the place  
another gains,  
That thirsts not even for a  
drop of praise  
Which on another falls in  
copious rains;  
A heart content to blossom un-  
beknown,  
Whose perfume serves to  
scent the whole bouquet  
And add attraction to its fel-  
low flowers,  
While modestly from view it  
hides away.*

*In love preferring one another.  
Yea,  
To serve and not be served,  
thus would I live,  
Esteeming others better than  
myself;  
Rejoicing when I can to oth-  
ers give  
An added lustre, a more subtle  
charm—  
The golden setting-be, which  
doth display  
The brilliance of the irides-  
cent gem;  
Not self, but others, pleasing  
day by day.*

—C. H. P.



Moreover, there is evidence that within a few years after the death of Christ, even government officials were convinced that there had been a man called Christ who had lived, and had died, and had been resurrected. It is true that they did not look upon Him as a great teacher or religious leader, but at least they gave credit to the story of His life. Tacitus, a Roman historian, records the fact that the notorious emperor Nero waged a most cruel persecution against the Christians, and expressly mentions that these people were followers of a "criminal" executed by Pontius Pilate. He, of course, gave credit to Pilate's report as to the character of Jesus, and that is why he called Him a criminal. The fact remains, however, that he recognises the Leader of the Christians as one who was executed by Pilate.

Then again, Pliny, a Roman governor, wrote a long letter to the emperor, asking him what he should do with the extraordinary number of Christians in his province, and mentioned the fact that these people used to sing hymns to Christ as God. These Roman writers were born less than fifty years after the death of Christ, and it is very hard to understand how a historian like Tacitus could have been taken in by a false story about a man who never existed. It is clear that they did not believe that Christ was divine, or anything of that sort, for all the evidence they had, outside of the testimony of Christians, was the report of Pontius Pilate. But what they did was to record that these Christians were followers of a certain Man who lived under the Roman governor Pontius Pilate. This is enough to show that not very long after His ascension even secular historians of that time recognised that the Founder of the Christian faith actually lived in this world, and that He was executed in the time of Pontius Pilate. This agrees with what the historians of the New Testament tell us.

#### TIME HAS MADE A DIFFERENCE

It is difficult for us who live two thousand years this side of Christ to have a very clear idea as to the conditions that existed during the first two or three centuries after Jesus' death. Nowadays the religion of Jesus Christ is being carried by people of all nations to every nook and corner of the world. Everywhere He is acknowledged to be, at least, one of the world's greatest religious teachers, and His followers are found everywhere in the world, in all grades of society from the lowliest peasant to the king on his throne. But in those days it was not so. Christ Himself was branded by the Roman of-

(Concluded on page 14)



## NOTE and COMMENT

### Lost—The Word and the Power

A RATHER striking indictment of the modern church appears in the April 30 issue of the *British Weekly*, written by the Rev. John McConnachie, M.A. He is dealing with what is known as "The Forward Movement," and states that while the literature issued concerning it has dealt in generalities, and has not gripped, it has done but little for the church's "inward needs and sores." He regrets that the church does not sense the fact that it is itself "in a crisis, an hour of judgment." Her authority is challenged and repudiated; her deliverances on certain propositions are taken as so much stage thunder; the crowds pass, but they do not hear the Word of God; while some men are blindly groping after the Invisible, the church is letting them grope; they turn from Spiritualism, occultism, and theosophy unsatisfied; but they do not find the living Christ, the healer of their spiritual diseases and the dispeller of their doubts.

Then he asks: "Why cannot the church give to the people the one answer which they need, this Word of God?" His answer which he gives to his own question is tragic:—

"Because we preachers are also in the crisis. We do not have this Word ourselves. The world is sick because it has no church that knows what the world does not know, and which stands over it with the Eternal Word of Another on its lips. And the church is sick because we preachers are sick. The spirit of our time, its empiricism, criticism, psychologism, relativism, rationalism, has deeply infected us and undermined our sense of absolute values, so that we can no longer speak with authority of a Word of God. Many of us have succumbed to modernism. We have capitulated to the spirit of our time. We cower before the modern mind and struggle to come to terms with it in our thought and language. We know that the modern mind does not like such words as sin, repentance, fear of God, wrath of God, humility, or even justification

by faith; we avoid them or provide pale substitutes. We know that the modern mind does not like the 'offence of the cross,' and we smoothe off the jagged edges. . . . We flatter men by telling them they are all sons of God. In place of the somewhat exacting doctrine of the cross, we preach a mild and comforting idealism, mixing a little mysticism with morality, or a little morality with mysticism. We pick and choose from the Bible, 'decoding' as Dr. Fosdick has taught us to do, the eternal meaning from the temporal setting, constructing our own code key, of course, and imposing our modernist meaning on the Word of God. The Bible does not judge us; we judge the Bible.

"In Reformation days, when the Word of God was listened to, the preacher's message might be summed up thus: 'Christ has done everything for you. To Him alone be the glory.' Much, if not most of the preaching of today might be summed up in the sentence: 'Christ has done something for you. It is up to you to do the rest.' Man is no longer a lost sinner whom Christ has saved. He is a very good fellow, who, with the help of God and of the preacher, can be distinctly improved. . . . Every man his own Saviour! The world at last to save itself."

Mr. McConnachie deeply regrets the condition in which the church finds itself, and urges sincere repentance both in pulpit and pew. He is very certain that if there is to be a real forward religious movement, it will not come from that kind of education and that kind of preaching. He says:—

"God only can make His Word effective, and He will do it when we let His Word be His word. . . . We must take upon our lips again the old words of the Reformation—sin, repentance, justification by faith. The starting-point of the Reformation was the collapse of all ecclesiastical security face to face with the reality of sin. . . .

"No note needs to be so firmly struck in the church today as the note of obedience; that as God has saved us, He has established a claim upon



us. His Word is a word of authority, and it demands obedience."

Then the writer stresses the need of "more living in the promises; more looking for and hasting unto the coming of the day of God." He has struck the real need of the church and of the individual. There will never again be power in the church until the ministry, sensing first *its own need*, can show the individual soul *his need*, and then present the Saviour that can and will satisfy *every need*. The ministry of the church and the membership of the church must get back to the Bible as God's infallible Word, must realise its own sinful condition, lost and undone without Christ; and then, accepting Christ, their only hope and their only Saviour, find that joy and satisfaction, that hope and trust, which the Spirit of God can give to the repentant and accepted soul. The realisation of that wonderful fact will give that power and zeal, that assurance and steadfastness, which the Christian must have who triumphs finally in Christ. Without such a realisation, the church and the individual are adrift on an uncharted sea, the plaything of every wind and wave. s.

### Soul-Ruining "Movies"

THE life objectives of the young are being ruined today by the moving pictures. This is attested by numerous investigators of the moving picture business and of the results of the "pictures" upon the young. The ideas of life which the young obtain in this dramatic way are distorted and degraded. One little lad of nine, asked to write an essay on how to be a hero, penned this: "Every spare time you have got, lift up heavy rocks, learn to throw spears and lassoes, and also learn how to ride a horse or a pony. Learn how to duel with swords and guns." This lad was a Sunday-school pupil, and was a pupil in an excellent day school as well; but he had become a regular attendant at the "movies."

Judge M. Van Waters, Ph.D., of the Los Angeles Juvenile Court, says: "It is useless for the church to preach chastity on Sunday if 'Cleopatra' is being shown on Monday at the neighbourhood theatre." Principles of truth and righteousness, expounded from the pulpit, ought to make deep impressions on the minds and hearts of the hearers; but the subtle, seductive attractiveness of the moving pictures in their delineations of that which is really indecent and criminal lays a fierce hold upon the hearts of the multitude and intensifies their susceptibility to sin. The



Sport & General Photo

### A TELEVISION PRODIGY

*Norman Stokes of England, aged only fourteen, who has made a television receiver on which he received a television broadcast from America. The mental development of many a promising young person has been retarded or ruined by the demoralising effects of the "movies," pernicious literature, and other forms of modern amusement.*

devil plays upon this fact, and is widening the way that leads down to perdition to make room for the crowds that are flocking in that direction.

One little five-year-old, while watching a thrilling "picture," shouted, "Oh, good; we're going to have a murder." A boy of fourteen declared that he "liked especially the fighting and torturing." "I like it where guys get killed with dynamite," testified a lad of sixteen. A thirteen-year-old girl testified that she "liked the part best where the girl wanted another girl's husband, and took two coins with heads on both sides and tossed the coins. Of course, she got heads, so she got him." A sixteen-year-old girl stated that she liked "those picture with hot love-making in them," and then added her own testimony as to their immoral effect upon herself and her girl friend.

A boy who was already under sentence as a delinquent, testified that "moving pictures make almost anything seem all right. Things that look bad on the outside don't seem to be bad at all in the bioscope." Another lad said: "You just don't know what you are doing when you see the 'pictures' so often. They make you want things you haven't got—and you take them."

A Child Welfare Committee of the League of Nations in one year analysed 250 films, and in this number of films they found 97 murders, 51 cases of adultery, 19 seductions, 22 abductions, and 45 suicides. In one year,

in the city of Chicago the film censors eliminated from 788 pictures 1,811 scenes of assault with guns with intent to kill; 175 assaults with knives with intent to kill; 129 scenes of assault with other weapons; 321 scenes of hanging; 173 scenes of horror; 757 attacks on women for immoral purposes; 920 scenes of nudity or semi-nudity; and 31 scenes of gaol-breaking.

In one year Chicago censors made 6,474 eliminations from films. In four years New York censors clipped from films 4,825 scenes as "tending to incite to crime, and 3,763 as indecent, or obscene, or immoral, or tending to corrupt morals." Yet a very large proportion of what the censors do pass can be truly said to merit the same charge which they have passed upon those they have excluded. Dr. Fred Eastman, writing in the *Christian Herald*, declares: "The moving picture theatre is so occupied with crime and sex stuff and is so saturating the minds of the children the world over with social sewage, that it has become a menace to the mental and moral life of the coming generation."

The extent of this menace to the rising generation it is impossible even to estimate. Parents who permit their children to attend these places of "amusement" that are so ruinous to both the bodies and souls of their offspring will be held accountable by the great Judge for the certain ruin which must follow. No age of the world has ever possessed such facili-





Sport &amp; General Photo

## FAMOUS RACING-MOTORIST INJURED

While travelling at nearly one hundred miles an hour, Mr. S. C. H. Davis was seriously injured when his car skidded and overturned. In spite of a broken leg and thigh, Mr. Davis was bravely smiling as he lay on the ground beneath the overturned car when the photo was taken. The modern craze for speed has resulted in many accidents, often causing serious injuries or the loss of life.

ties for the ruin of character as has this one. The conditions in the days of Noah and of Lot cannot have been worse than those which exist today. God destroyed by a flood of waters the generation of Noah because He found that "every imagination of the thoughts of his [man's] heart was only evil continually." Gen. 6: 5. The same was true of the inhabitants of Sodom and Gomorrah, and the rain of fire and brimstone put an end to their evil career. Through the multiplied facilities for evil and corruption today the whole world is threatened with the same direful consequences. "As the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the Flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the Flood came, and took them all away; so shall also the coming of the Son of man be." Matt. 24: 37-39.

The judgments of God hang over the world today as verily as they did over the world in the days of Noah and over the cities of the plain in the days of Lot, and they will fall just as certainly as they fell then. The earth today is ripening for its reaping, and it will be a terrible reaping for those who have been sowing the tares of sin. God's message to the people of this generation is: "Break off thy sins by righteousness"; "Turn ye, turn ye from your evil ways; for why will ye die?" Eze. 33: 11. God pleads

today; but soon He will come, and there will be no more pleading, and no more opportunity. He will have His reward with Him to give every man according as his work shall be.

S.

## Liquor Seller and Temperance Reformer

W. G. Calderwood, Our American Correspondent

SIR HENRY L. DRAYTON, K.C., K.B., Chairman of the Ontario Liquor Control Board, in an interview reported in the *Saturday Evening Post* of March 21, tells an interesting story of government sale of liquor in that province.

"There is no way of presenting an honest brief for the liquor traffic," says Sir Henry. "Every page of its record is an accumulation of the human misery that it has caused." He states that the majority of the people of Ontario would like to do away with the traffic entirely, and charges that the chief cause for the repeal of Prohibition was the lack of aggressiveness on the part of the dries, which resulted in putting the Prohibitionists on the defensive. In all history no reform ever won while fighting on the defensive. The dries in the United States may well take warning.

There is no doubt of the sincerity of Sir Henry and the Liquor Control Board in their earnest and honest effort to make Ontario an ideal bar-keeper. But the dual role of liquor

seller and temperance reformer is impossible!

In his testimony before the House Committee in Washington last spring, Sir Henry scoffed at statistics. So, in this interview, he avoids figures which would reveal the actual trend of liquor sales, drunkenness, and other comparative information. He tells of the wise and purposeful policies of the Board, adopted expressly to reduce the evils of drink, and assumes that the good results hoped for have actually followed. Thus he states, "Drunkenness is not popular in Ontario since government control came into being," though the official figures show that whereas arrests for drunkenness during the last five dry years averaged 11,998, the score jumped to 14,334 in 1927, half wet and half dry, and on up to 15,931 in 1928, or an increase of 32.8 per cent for the first full wet year, and unofficial compilations for 1929 show that the count is still climbing. These figures are illuminating.

Chairman Drayton also reports that the bootlegger has practically disappeared. Perhaps. But this is another case where official figures, which Sir Henry holds in contempt, would be useful. The tables published by the Dominion minister of trade and commerce show that in Ontario the number of arrests for "offences against the liquor act," not including drunkenness, averaged 4,658 per year for the last five Prohibition years; 5,620 for 1927, half wet and half dry, and 7,812 for 1928, or an increase of 39 per cent the first full government-sale year. However, these are not all bootleggers, nor are the bootleggers segregated in the table. But the inference is strong, especially in view of the fact that the Saskatchewan Liquor Board reported an increase of 111 per cent in bootlegging for the first government-sale year, and the British Columbia Board reported that "as much liquor is sold by bootleggers as is sold in the government stores."

The editor of the *Sioux Falls Argus-Leader* wrote an editorial descriptive of a visit to Fort William, which is in Ontario, in which he said:—

"There are more 'blind pigs' in Fort William, a city not quite so large as Sioux Falls than there are bootleggers in Sioux Falls. Intoxication is much more frequent than in the United States. Beer parlours operated freely, both day and night. . . . In truth beer was sold so openly that it was not till we were about to leave Canada that we learned that the sale was illegal. These beer parlours were reminiscent of the old-time American saloon. . . . Our short stay was sufficient to convince us that law breaking is fully as common there as here."

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# Moving Toward Peace

THE world is no nearer the goal of peace than it was before the Great War. In spite of all the movements toward this end, no one is surprised today at hearing the rattle of armaments, the booming of cannon, and the bursting of bombs at manœuvres. The public is no more surprised at reading in its daily newspapers of the launching of new warships, new submarines, of the making of new tests in the line of war-aviation, and the mechanisation of war; and of sham attacks with gas. The public—the people who will suffer and die in the next greater war—are becoming used to learning of modern and novel methods for making war more inhuman.

Some are not worried or troubled about preparations for war, because, they say, war is an impossibility in this age of scientific enlightenment. They would have it that horror of what might take place, should the war-gods become rampant once more, will keep man from using the instruments of murder that his ingenuity is inventing.

Others remain undisturbed because they have faith in the peace and anti-war movements. They say world unity and international brotherhood are on the upward trend. Yes, they see the fraternal co-operation of peoples and states dawning on the horizon of a new era. To them it is not a mirage.

The World War was termed "the war to end wars." Granting the truth of this statement, the treaty that was drawn up at its close should be deemed a monument to world peace. It should be a treaty that has brought about a *status quo* that has improved international relations—at least in Europe.

The very instrument—the Versailles Treaty—that was to weld Europe more closely together has effected just the opposite. Gradually two groups are being formed on the Continent. On the one hand are the Revisionists, and on the other there are the Anti-revisionists. The former desire the peace treaties to be remodelled. The latter support present boundaries and division of territory.

To show the relative strength of these two groups, a political writer in the *Vossische Zeitung* (Berlin) names the countries and their populations. To the first group he designates, "Italy with forty-one million inhabitants, Germany with sixty-three million, Austria with seven million, Hungary with eight million, Bul-

*Europe, typical of the world, torn by jealousy, greed, and hate, cannot unite. But there IS a union of peace.*

ARTHUR M. HANHARDT

garia with six million, and Albania with one million inhabitants," and exclaims, "One hundred and twenty-six million Revisionists!"

Opposed to this group this writer places, "France with forty million inhabitants, Belgium with eight million, Poland with thirty million,

the nations of continental Europe. These parties might just as well be understood as actual factors at the very present. Max von Merzljak, writing from Belgrade, says: "Two evenly matched groups of states are standing in opposition to each other. The Revisionists have the preference of being centrally situated and territorially joined, and having a solid interior structure. This unpleasant picture of the European situation, as it is designated in local political circles, causes much thought among statesmen—especially among those of the Little Entente."

The Little Entente, composed of



MUSSOLINI REVIEWS THE ITALIAN AIR FORCE

*The foundation of aviation in Italy was celebrated recently, when Mussolini reviewed that country's air force. He is shown above greeting one of the members of the Italian Atlantic flight. Italy is named among those who are in favour of a revision of the Versailles Treaty.*

Czecho-Slovakia with fourteen million, Rumania with seventeen million, and Jugo-Slavia with thirteen million inhabitants," and here he adds, "That makes one hundred and twenty-two million Anti-revisionists!"

## TWO ARMED CAMPS

THE neutral nations of the World War are not counted in this division of parties. Neither is England, for she is gradually withdrawing from Continental politics. Of the countries that participated in the war, and who are trying to keep on good terms with both groups, there are Turkey and Greece.

Two parties are crystallising among

Czecho-Slovakia, Rumania, and Jugo-Slavia, is standing together on keeping up the *status quo* in the south-east of Europe. Even in the official report of their conference at Strske-Pleso (Czecho-Slovakia), in June of last year, they emphasised this standpoint by stating: "With reference to all questions of the day, the Little Entente insists on the observance of existing international obligations."

In eastern and south-eastern Europe, the "observance of existing international obligations" means the preservation of the present frontiers. It means a continuous recognition of existing boundary lines.

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## WHY MODERNISM IS BARREN OF SPIRITUAL FRUITS

A TERRIBLE crisis unquestionably has arisen in the church," declares Professor J. Gresham Machen, D.D. "In the ministry of evangelical churches are to be found hosts of those who reject the gospel of Christ. By the equivocal use of traditional phrases, by the representation of differences of opinion as though they were only differences about the interpretation of the Bible, entrance into the church was secured for those who are hostile to the very foundations of the faith."—*Christianity and Liberalism*, page 177.

So today we have in many of the pulpits of almost every branch of the Christian church men who are religious "modernists," or "liberals," and modernism, or liberalism, has captured hundreds of theological seminaries and colleges and has also gained control of many religious periodicals.

Most of the theories of the destructive higher criticism and of evolution are accepted and taught by modernists, and consequently nearly all of the fundamental doctrines of the Christian religion are either wholly or partly rejected or else so modified as to be almost unrecognisable. As in the apostolic church there were men who sought to "pervert the gospel of Christ," to bring in "another" or "different" gospel (Gal. 1: 6, 7), so today modernists are perverting the gospel of Christ—preaching a message that is not only not the gospel of Christ but is something directly contrary to it. The difference between the two is briefly stated by Dr. Machen thus: "Liberalism finds salvation (so far as it is willing to speak at all of 'salvation') in man; Christianity finds it in an act of God."

Now, the gospel of Christ has, times without number, proved itself to be, what Paul so confidently asserted it is, "the power of God unto salvation to every one that believeth." Rom. 1: 16. But modernism lacks that

power. It refuses to hold up Christ crucified as the only hope for man of salvation from sin, and consequently it is impotent to convey to weak, sinful man that divine power which is absolutely essential to full victory over the carnal nature. This undeniable fact is being apprehended by some modernists, and occasionally an acknowledgment is made of modernism's failure to really transform lives as the genuine gospel undoubtedly does.

A short time ago the editor of the *Sunday School Times* drew attention to one such acknowledgment. In a short article entitled "Liberalism's Impotent Dogma," he says:—

"Once in a great while a religious liberal tells the unsparing truth about his own religion. A recent case is an article in the *Christian Century* entitled, 'Let Liberal Churches Stop Fooling Themselves!' The writer, a recognised liberal, is Dr. Reinhold Niebuhr, Professor of Applied Christianity at Union Theological Seminary, New York. Dr. Niebuhr calls attention to the dogma to which he says liberals blindly and tenaciously hold. 'Liberal religion has a dogma,' he writes, 'and it views the contemporary world through the eyes of this dogma. The dogma is all the more potent in colouring opinion because it is not known as a dogma. The dogma is that the world is gradually growing better and that the inevitability of gradualness guarantees our salvation.'

"This is frank and honest; it is known to all those who believe in the integrity of the Bible, but is admitted by few liberals. Dr. Niebuhr continues:—

"The liberal church has held to this dogma ever since John Fiske and his school made the doctrine of evolution acceptable to the religious mind and heart. The moral obfuscation which has resulted from this ethical interpretation of the doctrine of evolution is difficult to measure. It

has given a note of romantic and unreal optimism to the preaching of the liberal church, and has prevented it from making any realistic estimate of the moral problems of our day."

"After exposing some of the ominous facts of present-day civilisation and the blindness of liberals, Dr. Niebuhr concludes:—

"That is why romantic religion is dangerous, and that is why liberal religion is not now an effective agent of moral redemption in our contemporary society."

"Dr. Niebuhr, a liberal who is teaching in one of the most notorious theological seminary hot-beds of apostasy within the professing Christian church, shows in his article that he does not know the solution of the ills that he points out; but he has rendered a real service by calling attention to the blindness, dogmatism, and impotence of religious liberalism. There is only one way out: the acceptance of 'all Scripture' as 'given by inspiration of God,' and as the only way of 'instruction in righteousness,' together with the preaching of the stumbling-block, Christ crucified, 'the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men.' 1 Cor. 1: 23-25."

Very significant indeed is the admission by Dr. Niebuhr that liberalism's dogma is that "the world is gradually growing better and that the inevitability of gradualness guarantees our salvation." This dogma directly contradicts the teaching of the Scriptures, but in view of the fact that liberalism practically denies the inspiration of the Scriptures, it is not to be wondered at that such a dogma has been adopted.

The Scriptures clearly show that this world is nearing the close of its history. And they plainly teach that that time is to be marked by increased wickedness, apostasy, and general departure from God. "In the last days perilous [“grievous,” R.V.] times shall come." "Evil men and seducers shall wax worse and worse, deceiving, and being deceived." 2 Tim. 3: 1, 13. Christ Himself plainly declared that these days were to be as the days of Noah when "the wickedness of man was great in the earth, and . . . every imagination of the thoughts of his heart was only evil continually. . . . And the earth was filled with violence." See Luke 17: 26; Gen. 6: 5-11.

The teaching of the Word of God is thus the very opposite of the dogma of liberalism. It is no wonder, then, that modernism is so barren of spiritual fruits. As the editor of the *Sunday School Times* says, "there is only one way out: the ac-

(Concluded on page 11)



THIS IS NO. 4 IN THE SERIES ON—

# FUTURISM and the ANTI-CHRIST of SCRIPTURE

*Blunting the Edge of Practical Truth*

By LOUIS F. WERE

IT is necessary now to point out the great danger facing the present-day prophetic student. To believe that many of the prophecies of Revelation are not to be fulfilled till after the church has gone to her reward, causes the believer thereof to lose interest in these prophecies as having no practical value for the present; and no matter how the staggering events of these times parallel those prophecies, they will be blind to it all. For does he not know that they refer to the future? Remember "that it is possible for the plainest and most satisfactory fulfilment of a prophecy to be forced on the attention, and yet be unperceived: witness the Jews in the days of Christ: witness the disciples by the empty sepulchre."—"The Approaching End of the Age," page 129.

Even so today prophecy of the greatest importance is being fulfilled before the eyes of this last generation; but many will be, and are being, blinded to it because they look into the future for the fulfilment.

Observe these pregnant statements of Dr. H. G. Guinness in the book from which we have quoted above: "As to every singular particular noted in the sure Word of prophecy, the plainest correspondence can be traced between the fourfold prediction and the papal fulfilment; and we cannot refrain from deprecating most earnestly the mischievous system of interpretation which teaches that this clear, undeniable, and grandly ter-

rible accomplishment is not the fulfilment intended.

"Standing face to face with Jesus Christ, the disciples of John inquired in their master's name, 'Art thou He that should come, or look we for another?' They were answered by deeds, not words. The Lord wrought Messianic miracles in their presence, and said, 'Go and tell John what things ye have seen and heard'; that is, *He did the deeds which it had been predicted that the Messiah would do, and all were responsible to draw thence the inference that He was the Messiah.* So pointing to the church history of the last twelve centuries, we say, The Papacy has done the deeds which were to be done by the oft-predicted power of evil foretold in the Word of God! And we believe that *Christians are responsible*



THE POPE TAKEN PRISONER

The remarkable chronological prophecy of 1260 years, referred to seven times in the Scriptures (Dan. 7: 25; 12: 7; Rev. 11: 2, 3, etc.), marks out most accurately the period of the supremacy of the Papacy. In the year 1798, which marked the close of this period, the French army, under Berthier, entered Rome, and the pope was taken prisoner, dying in exile at Valence, France, the following year.



to draw from the historical fact the inference, that *the Papacy is the power that was thus predicted.*"—Pages 216, 217.

"Hence our deep regret that futurist expositions should take off the edge of this mightily practical truth; and that, as at the Reformation they blinded the eyes of Papists to the true character of the Papacy—so they should now blind Protestants to the real nature of the days in which we live; depriving them of the certainty afforded by the sure Word of prophecy in this time of the end, and throwing them back on the uncertainty of earlier ages.

"A moment's reflection will show that in the past, while the beginnings of the ages and dispensations had general promises and predictions only, *chronological prophecy was always permitted to throw its solemnly helpful guiding light on the close.* The first prediction of this character ever given was that of the 120 years to elapse prior to the Flood, that great *close* of the antediluvian age. The second—the 400 years to the Exodus, marked the *close* of the entire patriarchal dispensation; the third—the 65 years to elapse before Ephraim's overthrow, led up to the *close* of the kingdom of the Ten Tribes; and the fourth—the 70 years' captivity of Judah, marked out by its commencement the *close* of Jewish monarchy, and by its termination, the *close* of the Babylonian empire; the fifth—the 490 years to Messiah the Prince, led up to the *close* of the Jewish dispensation. . . .

"God graciously provided the help of chronologic prophecy to sustain to the end the faith and hope of His people. They who in this day despise that aid, or make it void by a fanciful, unhistoric, futurist interpretation, *cast aside an invaluable weapon for the special conflict of these closing days.*"—*Ib.*, pages 354, 355.

The prophecies regarding the antichrist, which the Reformers so unanimously preached, were not completely fulfilled in their day; they were to be completed in this generation when the work of the Reformation would be completed and the work of antichrist fully revealed. These same prophecies foretold of a great message to go to all the world with a definite call revealing the whole of God's truth, which the Reformers were only beginning to see. This message, based upon the prophecies uncompleted in the days of the Reformers, is now being given to all the world. In Rev. 14: 6-14 is a prophecy of a threefold message which is clearly set forth as being given to all the world just prior to the second advent. See verse 14.

The coming of Jesus is near at

hand, as is acknowledged by many, but where is that threefold message which must of necessity be today going to the world to fulfil this prophecy? Why is it that the staggering fulfilment is not more widely recognised? Because Satan, a master student of the prophetic Word, knowing that before the second advent these prophecies would meet their completion and that the people pictured in prophecy would arise as messengers in the past had arisen, with an appeal to the prophecies which foretold their work, caused to be invented a system of interpretation of prophecy which would not only hide his agents in the days of the beginning of the Reformation, but would screen them for all time and would blind the eyes of many of the present generation so that they would not see or not believe the complete fulfilment of the prophecies in the message God is now sending to all the world.

How wonderfully his design has worked! Here are the facts that a people, proving their position by the

prophecies, are calling the attention of all to the work of the "little horn" of Daniel 7, where its attack on the unchangeable law of God is outlined. All the Reformers and all the Protestant churches for three hundred years believed and taught that this "little horn" symbolised the Papacy. They did not know just where such a belief would eventually take their spiritual descendants, God very definitely stating that not until "the time of the end" (Dan. 12: 4) would the full significance of these things be seen and taught. Then all the Protestant churches were likewise unanimous in their teachings concerning the perpetuity of God's law, while Roman Catholicism believed it could alter God's law, and has attempted to put its belief into practise. Dan. 7: 25. Protestantism differed from Roman Catholicism in two fundamental principles; namely, the Papacy was the antichrist, and God's law was immutable. Roman Catholicism taught that antichrist was future, and that God's law could be changed to suit circumstances.

## WHY BE A CHRISTIAN?

Meryl Coulston

**S**HALL there be no answer given to this question raised by so many of earth's millions? There is an answer. There is a reason why earnest men and women forsake the way of the world and walk the narrow way. It is the cross of Christ and what it signifies.

There is a glory round that Form suspended on the cross; there is a drawing power—a keeping power, a saving grace. From His side there flows a cleansing flood that will remove the stain of sin from every willing soul and cause it to become spotless in the sight of God. The significance of what the cross stands for is the reason why men and women are willing to bear the reproach which worldlings may put upon them.

After all, it is really Christ who bears the reproach! He left His glorious home above; left the presence of the Father; left the holy angels, whose greatest pleasure it was to do His bidding—all to become a Friend to a world of lost sinners, to bear the sins of the world; so that we, who confess and forsake our sins may, through His righteousness, share His home in glory. He came to share our trials and troubles, and bear our burdens, that we might share His glory, His heritage, with life everlasting. Was there ever such love? It dwells alone with Christ and the Father.

What can we do to repay such a

sacrifice? Does not your heart throb with a desire to do something in return for all that has been done for you? Does not the story of the Saviour's love, of His life of loving service, of His death on the cruel cross, touch some chord in your heart, and create a longing to do something really worth while for Him?

But what can we do? There is nothing, absolutely nothing in our power to perform that will in any way make us worthy of the sacrifice that has been made for us. And yet, wait a moment! Do not despair. Christ knew the longing which would enter the hearts of men, and He, in His great love, left a work for us to do. How easy would it have been for Him, by His power, to warn the whole world of His second coming! He declares that all the silver and all the gold are His. He has no need of our offerings, and yet He accepts them, accepts our poor service, and counts us worthy of the sacrifice which has been made for us, if we give ourselves and our possessions into His hands, to be used of Him.

He has left for us the task of warning the world of His soon coming. Shall we prove ourselves worthy in God's sight of the great sacrifice made on our behalf? Shall we fulfil our allotted task? There is a place for every soul who yields himself to God, a special duty for each one of us to perform. We must not fail our Lord; we must not prove ourselves unworthy of having been created.



# The Christian Faith Imperilled

By William H. Hurwood

**A** SPIRIT of revolt against constituted authority is abroad in the world, and is attacking all that has been considered most sacred and essential in the constitution of civilised society. Many of the most ancient and stable institutions have been attacked and destroyed. Among them the Christian church has not escaped. She has suffered attack before. Kings and emperors have used the wealth and arms of nations in an endeavour to destroy her. Paines, Voltaires, and Ingersols, with pens dipped in venom have hurled their logic against her. Still she has stood triumphantly, her "thus saith the Lord" unassailable, the rock of her foundation immovable.

The present attack, however, is of a more subtle and alarming nature. "Of your own selves shall men arise, speaking perverse things," prophesied the Apostle Paul. The vigorous assault which for so long has wasted itself against the embattlements of the church, has now been transferred to within the sanctuary, and is being waged around the sacred altar. Men, many of whom are pledged and ordained to defend the blood-stained banner of Prince Immanuel, are seen ranged under the banner of infidelity wrested from the hands of those who in times past have openly opposed the Word of God. The extent of the danger, and the intensity of the peril involved in the present situation have scarcely yet been realised. Modernism has taken a strangle hold of our faith, and there is an urgent need today that we "should earnestly contend for the faith which was once delivered unto the saints."

It is nothing less than tragic that the church should to so large an extent have been taken unawares. In the Word of God ample warning has been given regarding the conditions to be expected by the church as she approaches the time for the coming of her Lord. The Saviour warned of deception, so subtle, that "if it were possible, it shall deceive the very elect." So great would be the defection from the faith that He was led to exclaim, "nevertheless when the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. Three great truths in particular are mentioned by the Apostle Peter as being the object of question and attack in the last days: (1) The visible, personal coming of Christ; (2) The creation of the present world by the word of God; (3) The Flood. 2 Peter 3: 3-6.

It is in the denial of a "fiat crea-

tion," and of all that is involved in the story of the fall of man, as told by Moses, that the danger to the faith consists. Robbed of its Creator, Christianity becomes "a form of godliness, but denying the power thereof." We do well if we give heed to that warning, inspired by the Holy Spirit, which reads: "Beware lest any man spoil [rob] you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." Col. 2: 8.

## EVOLUTION AND THE PRESENT CRISIS

THE philosophy that has brought into the Christian church the present crisis is the very popular belief which exists in the theory of evolution. Evolution is a theory of life which claims that the higher forms came from the lower forms, and that the lower forms came from others still lower. "A natural, gradual, moral and physical development from the simple to the complex forms of life." This theory wages war on all the fundamentals of Christian faith and belief—a personal God, Creation, the fall of man, the atonement, salvation, redemption, the cross of Calvary, the second advent, and eternal life. These all stand immovably in the way of such a hypothesis.

It is the attempt on the part of many of the leaders of religious thought to harmonise the teachings of the Bible with the modern speculative and hypothetical theories of rationalistic physicists, that has caused the question to be raised regarding the reliability of those basic beliefs upon which has been built the Christian faith. As stated by Dr. Barnes, Bishop of Birmingham, in a speech in Birmingham on January 21, 1925, the purpose of the Liberal Evangelical Movement in the Church of England is "to combine the Christian faith and the spiritual revelation of the Bible, with the view of the universe and of earth's history given by Darwin and the great anthropologists, astronomers, and physicists of our era." Dr. Du Plessis, in his defence before the Stellenbosch Presbytery of the Dutch Reformed Church, September 13, 1929, claimed that, "Christianity needed adaptation through the ages so that there might be no clash between the dictates of science and the articles of faith."

This is indeed an attempt to per-

form the impossible. There can be no compromise. The Christian faith can never be adapted, conformed, or combined with the conflicting opinions of unbelieving scientists, and remain an unfaltering guide. Between Christianity and modern philosophical science there is no middle ground—only a chasm. If evolution is true, Christ is untrue, and faith is a tragic farce. If man has evolved from the unicellular amoeba of the ocean bottom, he certainly cannot have come complete from the hand of a benevolent Creator. In the words of Carl Vogt, "Evolution turns the Creator out of doors." Or as stated by Professor Joseph A. Leighton in "Religion and Mind Today," page 198: "From the scientific standpoint, God is a superfluous hypothesis which explains nothing, and only constitutes a bar to scientific inquiry."

With the Creation must go also the story of the fall of man, of original sin and redemption, leading to the astounding position taken by Fred Cornwallis Conybeare, Doctor of Theology in Oxford, in his book "Myth, Magic, and Morals," page 357: "The cardinal notions on which Christianity reposes, such as the fall of man, original sin, and redemption, belong to a forgotten mythology." To the modernist, the divinity of Christ is no longer necessary, and is therefore cast aside; becoming in fact "a stone of stumbling." Inspired by the spirit of modernism, the Rev. James Franklin Bethune-Baker, D.D., stated at the Modern Churchman's Congress, Cambridge, in 1927, "We must jettison [throw overboard] the orthodox doctrine that Jesus is not human but divine"; while the Rev. Richard Parsons, Principal of Wells' Theological College, declared at the same congress, "Jesus was a genuine Palestine Jew before whom we stood in reverent awe."

## CHRISTIAN FAITH SACRIFICED

THUS in an endeavour to conform to the theories of modern science the Christian faith is being sacrificed on the altar of unbelief. Rather than be considered obscurantists by those who have a profession of knowledge, men are willing to give up a personal God, a heavenly Father, tender and loving, looking with compassion on erring children; to give up the love of a divine Saviour offering Himself to save mankind. They have bartered away their Redeemer, who was "treated as we deserve, that we might be treated as He deserves, condemned for our sins in which He had



no share, that we might be justified by His righteousness, in which we have no share; suffering the death which was ours that we might receive the life which was His." They have lost the One who "by His humanity touches humanity, and by His divinity lays hold of the throne of God."

What guarantee of truth is there in evolution that would warrant the sacrifice of that faith which has given to us our only hope of freedom from the deadly thralldom of sin? Can evolution guarantee to us that right-

eousness which cometh alone by faith, the glad hope of final purity, the promise of peace, joy, and perfect contentment in the life eternal? There is no such guarantee presented, none whatsoever. Evolution, which had its birth in the misty distance of early Greek philosophy, has never been a scientific fact. Bandied from one branch of science to another, sometimes accepted, sometimes discarded, it has left a long trail of repudiated hypotheses, while the ruins of theories are piled high one on the

other. Last to be added to the pyre is the selection theory of Darwin, killed by the re-discovery of the law of genetics.

Evolution today is faced with a very imposing array of insurmountable obstacles, and, in spite of the dogmatism of some of its supporters, remains a speculation, based on circumstantial evidence, unproved and unprovable, and is not in the realm of demonstrable fact. One can only wonder at the amazing faith of those who hold to the philosophy of evolution today. Dr. Scott, in his presidential address at the British Association in 1921, said: "We cannot get away from it [evolution], even if we hold it as an act of faith." Huxley admitted the same fact when he said in his "Discourses Biological and Geological," "I beg you once more to recollect that I have no right to call my opinion anything but an act of philosophical faith." "Exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion," states Dr. L. T. More in "The Dogma of Evolution."

There is no need for the Christian to forsake his faith. The faith that saves from sin, that develops character, that comforts in sorrow, that sustains in the valley of the shadow, and brightens with the rising sun the dawning of a better day, is not to be bartered for a faith which knows no future, and looks back to the slime for its God. Christian, "Hold fast the profession of your faith." Heb. 11: 23.



## Christ's Greatest Legacy

By M. LESLIE RICE

"stayed," or fixed, on Christ. The one who does this trusts in God. This is the only formula God has given for keeping this great legacy.

PERHAPS the greatest legacy Christ left to His followers was peace. "Peace I leave with you, My peace I give unto you." John 14: 27. It is not something to be purchased or received as a result of works or acts of charity. "My peace I give unto you."

The peace of God is beyond comprehension. It "passeth understanding." It is for us in this present evil world. "These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation." John 16: 33. Regardless of the trials that may come, and notwithstanding their severity, through all of them the child of God will have peace.

Peace is a mental condition. It is the state of mind that one has who is fully surrendered to God. It is the experience of one whose conscience is clear in God's sight. But this relationship between the individual and God can be easily severed. It is possible to have that sweet peace for a day, a week, a month, or even years, and then lose it. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26: 3. Then the secret of being kept in "perfect peace" is to keep the mind

The first words to fall from the lips of Christ to His disciples after His resurrection were, "Peace be unto you." But, lest they should fail to appreciate this great gift, "then said Jesus to them again, Peace be unto you." Twice on this first meeting with His disciples He reaffirmed this promised blessing. At the second meeting of Christ with His followers eight days later "came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you."

The wealth of this legacy to the Christian has not failed during the passing of the centuries. Men of God in all ages have experienced it. Those who live to see the second coming of Christ will know it, for we read, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3: 14.

Peace does not come as the result of wealth, for money cannot buy it. It does not come with position, for office-holders seldom have it. It does not come as the result of education, for many scholars have never learned it. It comes as the result of having Christ. "In Me ye . . . have peace." Accept Christ, and you have peace.

## Why Modernism Is Barren of Spiritual Fruits

(Concluded from page 7)

ceptance of 'all Scripture' as 'given by inspiration of God' and as the only way of instruction in righteousness, together with the preaching of the stumbling-block, Christ crucified, 'the power of God, and the wisdom of God.'

"I, if I be lifted up from the earth," said Jesus, "will draw all men unto Me." John 12: 32. Only as the Christ is lifted up as man's sole hope of salvation can the work of the church be truly successful. Writing to the Corinthians, the Apostle Paul declared: "I determined not to know anything among you, save Jesus Christ, and Him crucified. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2: 2-5.

That is the secret of true success in the endeavour to win men for the kingdom of God.



# Twice-Born Men

ALLEN WALKER

**T**HE doctrine, "Ye must be born again," is the greatest in the New Testament. Should a man accept every other teaching except this one, he would still be a lost man. The rebirth of the soul is not only the most wonderful experience, but it is also the most important that can come into the life. There are many experiences a person may never have and yet be saved, but he may go through every other experience except that of the new birth, and he will certainly be lost. Jesus said: "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." John 3:3. Jesus never taught a truth that He emphasised more strongly than this. In Matt. 18:3 He said: "Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." There is no Scriptural fact more positively stated.

## REASONS FOR ASSERTIONS

WHEN the Bible states a thing as a fact, there is always a reason. That reason may not always be discoverable, but it is there just the same. When Jesus said that it is impossible to be saved without being "born again," there is some very important reason. Why is it so utterly impossible for a man to enter the kingdom of God without the new birth? The necessity of it rests upon the fact of the depravity of human nature. There is no doctrine of the Bible that annihilates the modernistic teaching of "the inherent goodness of man" so completely as the necessity of the new birth. Regeneration proves that man by nature is sinful and depraved, and the importance of the new birth is based upon this unescapable fact.

The Scriptures teach human nature at its best is "corrupt." Away back in the days of Noah "all flesh had corrupted his way upon the earth." Gen. 6:12. If that was true then, how much more so today? The most scrupulous Jew—one who could boast that he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews" (Phil. 3:5)—had finally to admit, "I know that in me . . . dwelleth no good thing." Rom. 7:18. His verdict was that "the old man" (that is, the unrenewed man), "is corrupt." Eph. 4:22. With the advantage of ancestry, of education, of the best environment, as well as culture, discipline, and training, man is still "corrupt" and not a proper subject for the kingdom of God!

Only the miracle of the new birth can make him fit for the kingdom.

## GOOD AND EVIL FRUITS

A TREE produces fruits that correspond to its nature. This principle acts the same in human beings. Illustrating this fact, Jesus declared: "Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. 7:17-19. This teaching seals the final doom of the unregenerate man. The fire of destruction awaits him, for "he cannot see the kingdom of God." This teaching of Jesus with reference to the good tree and the good fruit and the corrupt tree and the evil fruit shows that so long as human nature is unregenerate it is degenerate, and the fruit will be evil. In Rom. 1:29-31, Gal. 5:19-21, 2 Tim. 3:1-3 we find that depraved man is guilty of the following: Fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, backbiting, hating God, witchcraft, uncleanness,

adultery, idolatry, hatred, variance, wrath, strife, seditions, heresies, envyings, drunkenness, revellings; they are despiteful, proud, boastful, unmerciful, lovers of their own selves, blasphemers, unthankful, fierce, traitors, heady, highminded, and so forth. These evil things are the fruit of the corrupt tree of degenerate humanity. This gives to us some idea of God's estimate of human nature. Man, in and of himself, has no power to change this nature or to regulate its fruit.

## Liquor Seller and Temperance Reformer

(Concluded from page 5)

Government sale makes liquor more easily and cheaply accessible. It also makes its use more "respectable." The results are inevitable. And the record of the results is naturally embarrassing to the Board in charge.

Sir Henry should hardly be blamed for refusing to face the figures.

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## WOMAN'S REALM

# Home Emergencies

NOSEBLEED, TOOTHACHE, AND EARACHE

D. A. R. Aufranc, M.R.C.S., L.R.C.P. (Lond.), L.D.S., R.C.S., (Eng.)

**B**LEEDING from the nose, or epistaxis, is quite common in some children and young people, especially girls. It is influenced by the various disturbances in the system connected with growth and development, and therefore it is not a common complaint in those over twenty years of age. If it persists in adult life, it may be a symptom of disease of the blood or some vital organ. Therefore in some cases it may be advisable to have the patient examined by a doctor to make sure that the condition is not serious. As a rule, however, nosebleed is more troublesome than grave, and treatment is chiefly confined to such local remedies as will arrest the hæmorrhage.

Pressure is a sure and simple way of arresting most forms of hæmorrhage, and we can use this method in the case of bleeding from the nose. A very simple way of doing this is to take a handkerchief and fold a corner of it into a hard cone to fit the nostril. Introduce this fairly high, and leave in position for a minute or more.\* Have a second cone ready to introduce when the first one is removed. This method will be sufficient for all ordinary cases. It is best not to introduce water into the nose, as this hinders the blood from clotting.

If bleeding still persists, syringe the nasal cavity with a strong solution of alum, tannin, or common salt.

The general position of the patient is important. He should be seated in a chair and have the hands raised above the head. Remove all constrictions

about the neck, and apply cold to the back of the neck, forehead, or bridge of the nose.

Between the attacks, general tonic treatment is indicated. Special attention should be paid to diet, fresh air, exercise, and rest.

### TOOTHACHE

TOOTHACHE is a very common complaint in most homes today, yet strange to say, it is something which is not at all necessary or inevitable. In most cases it is due to carelessness or neglect—failure to clean the teeth faithfully and visit the dentist regularly. If parents and children would eat the right kind of food, pay careful attention to oral hygiene, and visit the dentist at least twice a year, toothache would be banished from all but a very few homes.

Toothache, in its most common form, means that dental decay has reached the pulp of the tooth, or "nerve," as it is commonly called. Decay always begins at the outside of the tooth substance, and is caused by germs producing acid from the food which is left clinging to the teeth. The acids destroy the enamel, and the germs are then able to penetrate into the substance of the tooth, or dentine. This process is usually painless, so that the patient is unaware that anything is wrong unless he consults his dentist. Once, however, the decay reaches the nerves and blood vessels in the centre of the tooth, acute pain is experienced. By this time, unfortunately, matters have gone so far that the tooth has to be removed or the nerve killed, and the patient left with a dead tooth.

As neither of these is desirable, it is always best, and certainly well worth while, to prevent toothache, rather than wait until it is experi-

enced and then try to cure it. A little time and trouble spent in preserving the teeth, will be well repaid later, not only in comfort and freedom from pain, but in a sound digestion, in healthy organs, and in general happiness. Also it will prove a saving in time and money, as all forms of disease are wasteful and costly.

In all cases of toothache in a tooth where a cavity can be seen, make a small pledget of cotton-wool about the size of the hole in the tooth. Dip this in oil of cloves, and then press it gently but firmly into the tooth cavity. This may be allowed to remain in place for several hours and may be removed if necessary.

Tincture of iodine painted on the gums for some distance either side of the affected tooth, is also useful.

In all cases, visit the dentist as soon as possible and have the tooth and mouth properly attended to, and the condition permanently cured.

### DENTAL ABSCESS

THIS is a condition which sometimes follows toothache. It is always due to the presence of badly decayed or "dead" teeth in the mouth. If toothache is allowed to continue without being treated, the nerve finally dies and the tooth becomes septic. The presence of such teeth in the mouth constitutes a great danger to the general health, and may give rise to disease, even in remote parts of the body. Many chronic diseases, such as rheumatism and neuritis, have their origin in unhealthy mouths.

Any septic root or tooth is liable at any time to give rise to a dental abscess. Sometimes a chill or a generally "run down" condition will precipitate the trouble. Pain is frequently felt in the tooth, and this is followed by a tense feeling in the gums and jaws. The tooth feels longer than the rest, and pressure on it causes severe pain. After a day or two, the pain and tenderness disappear and a swelling makes its appearance in the region of the affected tooth. This swelling may be small, or so large that the jaws are practically closed and mastication rendered almost impossible. The condition usually lasts for about a week if untreated, and then subsides, either by a gradual reduction of the swelling or by the abscess' bursting. During the course of this condition, the general health of the patient is often greatly undermined.

It has already been stated that dental abscesses are easily preventable. It is very rare to find them except in neglected mouths. Once, however, the abscess is actually formed or forming, the correct treatment is for the patient to be given

\* Pressure made on the outside of the nose, on the bleeding side, is also an effective treatment. Sometimes it is necessary to pack the nostril with a strip of gauze, using a small clean stick or penicil, and exercising great care so as not to injure the mucous membrane.  
—N. M. M.



gas and have the offending tooth removed. This, as a rule, affords prompt relief. The common belief that this is a dangerous practice is altogether without foundation. No other treatment will have much effect upon the course of the disease. Hot fomentations, bread poultices, etc., *inside* the mouth, may hasten the bursting of the abscess, and give some relief in cases where the patient refuses to have the tooth extracted. On no account must fomentations be applied on the cheek *outside* the mouth, as this may cause the abscess to burst externally, and leave a scar which may cause disfigurement for life.

### EARACHE

THE ear is a delicate and important organ, and, like the teeth, it is frequently the seat of disease, especially in children and young people. Ear troubles are important, not only because they affect hearing, but because other important organs, such as the brain, are in close proximity and may be involved.

Diseases of the ear frequently follow a chill, especially during periods of lowered vitality of the body. They also occur as complications of the fevers and other diseases.

As in the case of the teeth, pain in the ear is frequently a sign that an abscess is forming. In such a case, the pain is extremely acute, and little relief is obtained until the abscess bursts by rupturing the drum of the ear. When this happens, immediate relief, as a rule, is obtained.† If the ear is not clean at such a time and infection occurs, the wound will not heal well, and hearing may in that case be permanently impaired.

To prevent this, it is best, once an abscess is about to burst, for a doctor to give the patient gas and lance the drum. This insures a better healing wound.

† As a first-aid treatment for earache, drop a little warm olive oil in the ear, and place a bit of cotton-wool in the ear. A hot-water bottle or electric-light bulb held close to the ear, will also aid in relieving the pain. However, earache should never be neglected, and the child should be taken to a physician even though as a result of treatment, the pain seems to have stopped.—N. M. M.

## Moving Toward Peace

(Concluded from page 6)

And just there is the trouble! The Revisionists are opposed to these boundary lines, for many reasons, and are supporting the cause of the Minorities, sometimes called the Suppressed Minorities; whereas the Anti-revisionists, whose very existence in certain cases depends on the existing *status quo*, would have it that the present division of territory and minorities is the natural and most feasible one.

### BRIAND MADE A STIR

THE great problem of minorities and boundaries, especially in eastern and south-eastern Europe, has baffled the League of Nations from its beginning. Whole sessions of the League Assembly and League Council have been taken up by it. At present the progress in further unification and federation in Europe has come to a noticeable standstill. Yet a very marked stir in this line was caused by Briand's memorandum on Pan-Europe.

No sooner had Briand published his memorandum than the Revisionists started opposition, averring that his plan was nothing more or less than a move on the part of France to strengthen her comrades—the members of the Little Entente. The Revisionists see in this proposition veiled movements on the part of France, movements in which the French conservative propaganda-organisation, as they term it, will gain the upper hand—the organisation known as the "Union of Entente States with Common Interests."

### FINAL PEACE

THE League of Nations has its Minorities and Revisionists. Pan-Europe will have its Revisionists and Minorities.

The problem of dividing Europe so as to form a federated and united Europe was the problem, the insurmountable difficulty, of Versailles. Men have found it to be impossible to become of one mind.

Ever since jealousy, bloodshed, and fear filled the mind and heart of Cain, jealousy, distrust, hatred, fear, and bloodshed have kept men opposing each other.

Jealous hearts are perplexed hearts. The jealousies of European states are causing their perplexities. These jealousies and perplexities are the making of trouble and war, no matter what optimists say. The opiates designed to lull men into a feeling of security will not soothe these perplexed hearts. Jesus said men's hearts would fail them for fear, because upon the earth there would be distress of nations, with perplexity. Luke 21: 26, 25. But to His followers He also said, concerning anxiety of heart: "Let not your heart be troubled; ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." John 14: 1.

The future habitations of peace are not being prepared by statesmen who are burdened with human faults and failings—whose hearts are perplexed. They are being prepared by the Prince of Peace for those whose hearts have found peace in Him.

"Peace I leave with you, My peace

I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14: 27. "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee." Isa. 26: 3.

The peace toward which this world is moving is the peace which God is preparing for His people to enjoy when He has made an end of sin. We may all share in that if we will.

## Did Jesus Christ Ever Live?

(Continued from page 2)

ficers as a seditious criminal, hardly fit to be mentioned in respectable history. His followers were looked upon as the off-scourings of the earth, and were despised and persecuted by everyone. Their sacred books, instead of being valued and prized as the chief treasures of the world's literature, as they are now, were derided and blasphemed by the educated of the time. When we take all these things into careful consideration, it will not be so difficult for us to understand why the non-Christian writers of those days did not think it worth while to give Christians any large place in their histories.

### GREATEST ARGUMENT OF ALL

THE greatest and strongest argument of all in favour of the fact that Jesus lived in this world and did all that He is reported by His followers to have done, is the persistent growth and development of the church of Christ through the centuries since its Founder returned to heaven. Christians have been bitterly persecuted, they have been banished, their churches have been burned, their writings have been destroyed, and every possible obstruction has been placed in the way of their progress, and yet continued growth has been made. There is a power in the story of the cross that cannot be gainsaid, and which overcomes every barrier that confronts it. This is not to be wondered at if Christ actually lived in the world and if His words are to be believed, for He predicted that the plan of salvation that He taught would go to the whole world. But if such a Man never lived, and the whole story of His life is only a fairy tale, then the history and progress of the Christian church in the world is indeed a mystery.

Yes, Jesus Christ actually lived. The place, the time, and the manner of His birth were all predicted by prophets of old centuries before they took place. He was born in the very place that had been predicted for Him, and in the way the prophets had declared. He did the work that

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## CHILDREN'S CORNER

### Our Own Things

DOROTHY MORGAN

THE very nicest thing that Joy got for her birthday—far nicer than the big, white cake with the nine candles, or the striped ice cream or even the party—was a yellow and green canary in a golden cage.

"Is it my really and truly own?" she demanded, looking with happy eyes at the tiny fellow, who sat regarding her with his head a bit on one side and his shiny black eyes fixed on her flushed face.

"Yes, indeed, yours to own and to take care of," mother told her. "I think the responsibility will be a good thing for you."

Joy named the bird Carol and hung his cage in the sun porch just off the dining-room, and every time the family sat down to eat he gave them a concert. For a long time the little girl loved taking care of him, and never forgot to change his water-cup or to give him fresh seed, or a lettuce leaf whenever they had salad. Nor did she neglect to give him clean gravel.

Every Friday she had a real house-cleaning; and while she was doing it she always gave Carol his bath. She used to love to watch him wait until she was looking the other way, and then fly down into the tub and ruffle up his feathers. And, oh, how he could make that water splash!

But the time came when she began to forget. Sometimes Carol would not get fresh water for two days running and his seed cup would be half husks. Mother would remind her again and again, and Joy was always very sorry and hurried to fix things.

Then it happened that Joy's mother had a very busy spell and Joy forgot once more to care for her little pet. When, after several days, mother went into the sun porch, there sat a very miserable little ball

of feathers all huddled up without a particle of song left in him.

Mother was cross. When Joy came in from school she got a very hard scolding. This made Joy angry and ashamed all at once, and she was rude to her mother.

"Carol's mine, my very own, and I can do anything I want with my own things!" said Joy, and then she stopped suddenly. Truth to tell she was somewhat scared at what she had said, but mother never answered her at all.

That night, when Joy came into the dining-room for tea the table was set with all the things she loved best. There was rich soup and creamed potatoes, fruit salad and hot muffins, and best of all, a great glass bowl full of floating island pudding. One thing there was, however, that made her look at her mother in surprise.

"Ellen didn't lay a place for me."

"I told her not to. You are not eating tonight."

"I'm pretty hungry," Joy responded in a very low voice.

Mother glanced out on the porch where Carol swung.

"You are my own little girl," she said, "and I can do what I like with my own things."—*Christian Herald*.

### Brave Little Pete

LINA HALL

PETE HANSEN was a little Norwegian boy. His father was a sea-captain. He took Pete with him one time on a voyage from Norway to Liverpool, England. Pete's mother was a Christian woman, and had taught her little son to ask forgiveness when he had done wrong.

Pete felt quite lonesome for his mother during his long journey on the ocean, and so would often sit

among the sailors, who loved to talk to him about the birds, the fishes, home, and friends, and to play with him.

One day Pete had disobeyed his father, and had grieved him. His father being in the cabin below, Pete walked the deck back and forth with his hands in his pockets as if struggling with himself for a few minutes. He took no notice of the jeering of the sailors with such words as: "What's up, Pete?" "Come, and hear a story, Pete," etc.

Pete was struggling with his conscience. Suddenly he exclaimed: "I will do it," and knelt down there and then, before the rough sailors, and clasping his hands, and looking up to heaven, cried: "Lord, forgive me; I have done wrong." Then he went down and asked his father to forgive him. One of the sailors had a praying mother. Pete's action touched his heart, and was the beginning of a better life for him. With tears in his eyes, this sailor told of little Pete, who little knew the good he had done.

In times of storm little Pete would tell the sailors that his father knew how to steer, and that God would bring them safely home.

On their arrival home, Pete's mother put her arms around her happy little son, and thanked God that he had been faithful.

Children, are you faithful to the Lord?

### Did Jesus Christ Ever Live?

(Concluded from page 14)

was foretold for Him. He met the fate that the prophets and seers had foretold He should meet. His whole life, His work, His death, and His resurrection were all a fulfilment of prophecy. This is why the work that He began two thousand years ago, and committed to His followers at the end of His experience in this world, has gone on from victory to victory, in spite of the opposition that has been brought against it down through the ages.

### A Vain Search

SAYS Sir Josiah Stamp: "I have made quite a serious inquiry from a number of eminent scientific friends, to ascertain if they could give me any brilliant thought, either of their own or known to them, that had come from the exalting influence of alcohol, and I could not get a single instance. I could not find any single scientific discovery that had been made owing to the released inhibition of alcohol. —'Not a thought in a hogshead of beer,' as Theodore Roosevelt said."



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## Around the World

WHEN it rained mud in Paris recently, scientists rushed into the streets to get test tubes full of the murky water. After laboratory tests it was found that the mud rain contained 20 per cent of oxidised iron, 32 per cent of sand, and 4 per cent of sodium chloride. It was declared the muddy material came from the sands of the Sahara Desert, carried across the Mediterranean by strong winds.

A COMBINATION of the dirigible and the aeroplane, preserving the best features of both, has been offered by its inventor, George W. Hardin of Tennessee, to the United States Government for consideration. The plan is to attach an aeroplane body with two motors to the bottom of a small dirigible. The inventor believes that the craft would combine something of the speed of an aeroplane with the safety of a dirigible.

THE first bell-founders' school in the world has been established in connection with the Humbert bell-foundry, at Brilon, Westphalia, Germany, famous since the Middle Ages. The art of casting bells had formerly been in the possession of a limited number of persons, chiefly in the same families, down through the centuries. The new school will give both theoretical and practical instruction, which will be made available to as many as the facilities of the school and foundry will accommodate.

THE New York State Crime Commission, in its recent report to the legislature of that commonwealth, drew attention to the fact that "racketeering" now costs the American people between £2,400,000,000 and £3,600,000,000 yearly.

THE swiftest motion picture ever taken was recently exhibited in New York; the actors were molecules. The film was recorded at a rate of 40,500 pictures a second by means of a device invented by Baron Shiba, Japanese scientist. The camera has no shutter; it runs wide open, but each exposure is made by the discharge of an electric spark. For exhibition purposes the flying molecules were slowed down to a crawl. In the same way the swiftest rifle bullet can be shown taking a leisurely stroll across the screen.

HERE is strange news from the Holy Land. The first hydro-electric plant on the River Jordan south of the Sea of Galilee will soon be in operation. It was built partly by American capital, and by next year its 32,000 horse-power plant will be supplying current to such Biblical towns as Jaffa, Haifa, Nazareth, and Beersheba. Meanwhile the British are building a generating plant which will supply Jerusalem, Bethlehem, and the surrounding region. Before long the mountain streams of Lebanon will be producing 51,000 horse-power.

THE strain of modern education is becoming too severe both for teacher and pupil, said Mr. Gayford, English master at Dulwich College, in a speech to the Rotary Club at Carlisle recently, says the *London Daily Mail*. He continued: "I find that after eight or nine weeks both master and boy become mentally warped and spiritually enervated, and in consequence physically unfit. I am inclined to blame the excessive athleticism of modern days and the present examination system. Disproportionate emphasis is laid upon matriculation. For some extraordinary reason the business man has become convinced that a boy who has passed matriculation is *ex officio* a good Christian, an English gentleman, and a potential sales manager.

UNDER-SURFACE troubles disturbed the earth in 1930 as well as ones above ground. Earthquakes not only were more than usually numerous, but visited new places. New Orleans had its first experience with earth quivers. New York was shaken enough to make folks wonder what *might* happen to its towers. The worst shakes of the year were in Italy and Japan. "Evidently," says a commenter, "there are still mighty forces inside [the earth] that manifest themselves—a reminder that the world is far from finished." True. The world will not be finished until it has been remade by its Creator and all traces of sin destroyed. Read Matt. 24: 7; Rev. 6: 12-17; 11: 5-19; 16: 17-21; 2 Peter 3: 10-13 on the subject of earthquakes and their significance in this age.

IN demonstrating high speed in writing shorthand at the recent Teachers' Conference, a Londoner, Miss E. Smith, reached 320 words a minute.

## ACKNOWLEDGMENTS

WE acknowledge with thanks a donation of £5 for foreign missions from "A friend in Wellington," and £5 from A. E. B.

THE Treasurer of the North New South Wales Conference of S.D.A.'s wishes us to acknowledge receipt of £20 tithe received anonymously at his office in Hamilton, N.S.W.

## WHY

# Whole Wheat IS SUPERIOR FOOD

To obtain and retain health, it is necessary to know what we eat and why we eat it. Why, for instance, medical men and food specialists everywhere recommend a return to whole wheatmeal foods, whole wheaten bread. Why we are told that "To feed growing children on white bread is a national calamity"; why the *Lancet* says, "Experimental work done during the war has demonstrated for all time the superiority of whole meal over white flour." Whole wheat is superior food because in milling flour the parts that contain the essential vitamin and much else are removed.

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